The Inquirer

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STRUCTURE OF PEACE

THE truth, probably about the Berlin crisis, is that no one knows quite what is taking place behind the scenes. What is in Mr. Khruschev's mind ? For that matter what is in Mr. Kennedy's ? Every public speech is a move for position in a difficult situation ; presumably every word has to be weighed, and every nuance of effect calculated. It must be believed that behind the public performances there must be private action calculated to avoid the worst. No doubt the public performances reflect some of the uncertainties of the hidden action, but it is hard to believe that responsible leaders anticipate all that they state in public about such a relative minor affair as the status and future of Berlin—minor in the sense that it is so open to negotiation.

The worst, it has to be supposed, will be avoided, and this must in some degree be known to all the leading figures in what is called a war of nerves.

A Death Wish

But what is really terrifying in the crisis is the acceptance of the possibility of the worst by nearly everyone concerned. There is almost a death-wish about it, as if everyone is fed-up with the amoral scientific civilisation with its tensions and lack of purpose, and are prepared to accept the fate of a man-made holocaust rather than use any spiritual effort to avoid it.

The constant appeals to courage are the beating of a drum that belongs to an epoch that has vanished. In nuclear warfare courage is meaningless—or at least appeals to it. There is no courage, none whatever, in accepting mass slaughter when everything for which the slaughter is demanded will have vanished when it is all over. The war of nerves in fact is a device that is as absurd as the daubing of war-paint.

The savage made himself look as formidable as possible, and let forth horrific yells before battle just to frighten his opponent. This precisely is what the great powers are doing over the crisis. Moscow stages a great military demonstration and increases armaments : Washington, near enough replies in kind, and no doubt very soon this country will join in. The childishness of it never seems to be apparent.

A war of nerves demands this kind of thing. And because the demonstrations, threats and preparations are made in the modern manner their similarity to savage custom is slurred over by modern achievements.

Two Problems

What then can be done ? There is an immediate problem and a long range one. The statesmen presumably have to be engaged with the immediate problem, which at the moment is Berlin, and play it as custom and events demand of them. And perhaps little more can be asked of them under pressure.

But there is a long range problem, and this receives scant attention. What is called the Berlin crisis is only one of an interminable series of crises awaiting the peoples of the world in this particular age. No one seems to note that a man-made revolution of universal scale is taking place for which there is no comparison. This revolution with its racial and social tensions, is joined to a destructive power that only a few men seem to acknowledge. It flings up a challenge to the human spirit that is rarely realised.

Is then every tension that is likely to exist between the East and West in the future to be resolved or settled under threat of nuclear extinction ? Will every local conflict, perhaps inevitable in the changing world, be used as an occasion of world-wide tension with the implied threat ? When China really enters upon the world-scene will nuclear extinction once more be used in the new situation that will then arise ?

In short, is this modern civilisation to continue under the immediate threat of a holocaust that can get more terrible and complete in possibility as year succeeds year ?

What is likely to happen to that civilisation if it has to live under such a threat, even if the threat never materialises ?

It is not hard to see that what is called civilisation may soon be rotted by an ever constant human capacity to destroy in a manner never remotely imagined in the past.

This is the long range problem. To this belongs the structure of peace.

The Bondage of Acceptance

It can only be created if men are released from the bondage of acceptance in which they now live. The common man allows events to happen: he does not will to control these events. His slavery at the moment is the slavery to the great man idea, and the consequent ideologies of all sorts which accompany it.

Peace belongs to the will of the individual, or in the wills of enough individuals who care. There is no need to bow the knee to Baal and all his representatives.

It can be hoped that the common man everywhere, or at least enough common men will cease to say "yes" to the idolatories that stir their leaders. Sooner or later a great revulsion against all the sheep-like acceptances of "death or else" will have to take place; and it is just as well for this revulsion to begin now.

A MODERN JEWISH MYSTIC

By Sidney Spencer

LAST year was the bi-centenary of the death of Israel Baal Shem, whose life and work deserve to be remembered by all who care for the religion of the spirit. He was born in a Roumanian village in the year 1700. He is known to posterity as the founder of the movement of the Hasidim (the "Pious" or "Devout"), which spread widely among the Jews of Eastern Europe in the eighteenth century. Baal Shem, that is "Master of the Name (of God)", is a title which was given to him, as it had been given to others before his time, to indicate the mysterious power which he was believed by his followers to exert by means of the divine name. The story of his life is full of wonder—stories sometimes remarkably similar to those which are told in the gospels. It is said that he cast evil spirits out of men and animals, that he made the lame dance and the blind see, that he even raised the dead to life. But what is chiefly significant about him, as about Jesus, is that he was a man of the Spirit, inspired and possessed by the love of God.

In his early years Baal Shem was trained in the study of the Jewish Law, and while he was still quite young, he came to be widely known in the Jewish community for his learning and his wisdom. It was a tribute to the esteem in which he was held that he was given in marriage the daughter of an eminent Rabbi. For some years he and his wife lived under the stress of poverty. He earned his livelihood at first by digging lime among the Carpathian mountains. At a later time he and his wife were given an inn in a remote village. Actually his wife looked after the inn, while he spent his time chiefly in meditation in the forest. Gradually he came to be known as a man of God. His reputation drew a band of disciples around him, and with their help and support he spent the last twenty years of his life (1740-60) preaching his religion.

Universal Indwelling

The keynote of Baal Shem's teaching is the universal indwelling presence of God. He saw that God is not only the Creator of all things; He is embodied in all things as their inmost Essence and their hidden Glory. If our eyes were opened to the truth, we should see a spark of divinity in all. In the light of that vision we should cherish constant joy. Baal Shem was far from being a shallow optimist. He knew from his own experience that harsh facts of struggle and privation and suffering. But he saw that there is something deeper and greater than these things, and his heart was moved by the divine vision to rapturous joy. He was utterly opposed to the attitude of the ascetic who makes a virtue of prolonged fasting and penance and abstinence from the good things of life.

Religion as he understood it meant the consecration of life to the service of God and the enjoyment of all that is good in inward purity of heart. He laid the greatest stress on service and the spiritual intention which underlies it. He laid an equal stress on the intensity of religious feeling. One of the main features of religion was for him the enthusiasm with which it inspires us. He saw that religion, so far as it is a living force, quickens our inner life, and touches our hearts with the flame of faith and love. That is especially so in the act of prayer.

For him prayer is in its essence a means of contact with God—a means of contemplating God, concentrating all our thought and feeling on His eternal Being. At its highest point prayer becomes what the mystics of all religions call "ecstasy", in which the consciousness of self and the world about us is lost in the consciousness of God. Through that experience, as the mystics agree, the nature of man is transformed; he rises out of his separate personality into a living oneness with God; in the language of Jewish mysticism the soul of man becomes the abode of the Shekhinah (the divine Glory).

The man who is in ecstasy, it was said, "is above Nature and above time and above thought". Baal Shem was one who attained that experience. But he knew very well that, while a man may in his communion with God be lifted out of the conditions of time and space in which we normally live, he cannot remain in that exalted state; he must return from his ecstasy to live and work in the world. It was the essence of his teaching that the man who follows the mystic way must seek to live in the world in the light and power of his vision. He may, as it was said, "embrace God beyond time and space"; but equally he must "serve God in time and space".

The Guardians of Religion

Since Baal Shem saw a spark of divinity in all things and in all creatures, he was naturally led to emphasise the good, actual or potential, which is in all. Just as Jesus said that we must love our enemies and do good to those who hate us, so Baal Shem declared that our love and goodwill must flow out to all men, whatever their personal qualities or their attitude to us. We must always be ready to think well, and always be slow to think ill, of others. It was characteristic of him that he concerned himself particularly with those whom the Rabbis commonly neglected or despised. A Jewish writer has said that he "habitually consorted with outcasts and sinners, with the poor and uneducated of both sexes whom the other teachers ignored". In doing that, he seems to have brought upon himself the same condemnation which Jesus had to bear.

For his own part he denounced the Rabbis in very much the same way, and for very much the same reasons, as Jesus denounced the Scribes and Pharisees. He saw that they were pre-occupied with the external aspects of religious observance and belief. "Even the worst of sinners (he said) are better than they. So blind are they in the arrogance of their self-conceit that their very devotion to the Law becomes a vehicle of sin."

The Rabbis, it appears, dwelt constantly on the dark side of things, and especially on the punishments of Hell. "Woe upon thee (Baal Shem exclaimed), who darest to speak evil of Israel! Dost thou not know that every Jew, when he utters ever so short a prayer at the close of day, is performing a great work to which the angels in Heaven bow down? . . . . Let no one think himself better than his neighbour." Baal Shem came, as Jesus came, to quicken the religious consciousness, to kindle in men's hearts the fire of divine love. It is a strange irony that, as with Jesus, the greatest obstacle he had to face was the narrowness and blindness of the guardians of religion in its traditional form. He was a prophet of that free religion of the spirit which age by age is re-born in the hearts of men, and which alone can bring the enlightenment and the inspiration which they need.

A LAYMAN'S DIARY

July 13. Open evening at David's infant school; next term he proudly "goes up" to the junior school. It is fascinating to sit at tiny tables on diminutive chairs and go through the dog-eared exercise books which contain his original accounts of events at home (*On Sundy my brother pored some salt in my I. My father told me to poot my I in water and I did, the salt came out.*) and in the Old Testament (*Moses livd in Egpt as a prince. He tride to help the Jews. One day Moses found out that he was a Jew. He said I must go to the desert. He sawr a burning bush. It was God*). The most absorbing book of his was simply entitled "Stories" and contained his output of fiction for the past year, most of it full of incident, if a little compressed. Here is early David (1960):

> *This story is about a brave nite this nite had a magic sord now evry year they had to send a person to a nuther country to be eatn by a dreadful monster and so the brave nite cilld the monster.*

And late David (1961):

> *One day a man and his dog wer trawling on a iland wen they sor a camp wer no one was living. Well thats what they thort. Then suddenly a man came out of one of the tents and in his hand he had a club. He shouted, Is enybody on my iland. If eny body is on my iland I will kill them. But the uther man was not afraide of him so he rolled a huge boulder down the hill, he killed the man and then the iland was his.*

Influence of Hemingway, I wonder?

July 16 (Sunday). I understand that there was a goodly gathering at the Strand Unitarian Church to welcome Dr. Preston Bradley. I was sorry not to be there myself, but it was the day of the annual Commemoration Service at Gordon's (and Jamie's) county grammar school, and I did not dare to ask the headmaster for a dispensation. The service, as usual, was in the parish church, which is strongly evangelical. The order of service never varies (it leads up to a stirring canticle, composed by the school's senior music master, and called disrespectfully his *Te-Dious* by the pupils) and the sermon never seems to vary either, although there is a different visiting preacher each year. But this time there was a bit of variety, as the preacher (chaplain of a boys' public school) started by describing the arrival at a housewife's front door of a carpet-cleaner salesman: he rings the bell, wedges his foot inside the door, extols the virtues of his product, empties his fountain pen on the hall carpet, and then cleans the stain away, leaving the fabric bright and spotless. "God is just like that", he said. Years hence, many of the pupils will remember the illustration; I doubt if they will all be able to describe the moral behind it. I doubt if I can myself.

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July 18. I see that the doctors at the British Medical Association annual conference have been letting off steam about "youth". I suppose that the headlines reflect the most provocative remarks only, and that the responsible doctors must get as depressed as I do at the general atmosphere, almost conveying a latent *hatred* of young people among doctors, which the Press reports give. Presumably the doctor who urged recourse to the "rod, pole or birch" was only angling for a bluff manly guffaw from his dimmer professional colleagues; but I should dearly like to know how many *raconteurs* had embroidered the story of the school with a yellow golliwog badge for unchastity, before it was launched at the conference—and what earthly good the doctor launching it thought he could achieve by doing so.

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At meetings like these, it is usually not difficult to distinguish (even in cold print) those who know young people from the outside, and those who know and value them from within. To anyone who wishes to have an idea of what it feels like actually to be sixteen or seventeen in the modern world. I would commend a gem of a novel I have just been reading. It is *Jampot Smith*, by Jeremy Brooks (Hutchinson, 1960). The setting is Llandudno in 1943-44, and the narrator-hero is a boy at a co-educational grammar school there. He is nicknamed "Jampot" by his friends ironically, because the girls *don't* flock round him; he is diffident about his capacity to be found interesting, or worth having as a close friend, by anyone, either boy or girl. The novel depicts him as he gradually grows up, finds his feet, gains in confidence to be himself; and the way the story captures the self-centredness, self-consciousness and deep-down decency of the boy is little short of wonderful. The narrative ends with him looking towards the future, emancipated from his first fleeting (yet agonisingly real) love affair with a girl at the same school, *and* from the domination of a rather overpowering boy friend who has been tending to run his social life for him. It is a work of great insight, reminding me of Spencer Martindale's *Hilda: Diary of a Schoolboy* (Neville Spearman, 1958) which, whether fact or fiction, similarly shows the reader from inside what it feels like to be young.

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July 19. I had a committee meeting tonight, so I could not hear the much-heralded appearance of the American "eggheads' comedian", Mort Sahl, on B.B.C. television. Three members of the family were going to watch, and I exhorted them to try to remember what he said. Yes they would, of course. When I got home, I asked how it had gone. Quite well, I was told. I sat back, awaiting an account of the flow of wit. No response: he hadn't been very easy to hear, and the audience had laughed in the wrong places. Oh. Come to think of it, he hadn't really said anything particularly memorable. Oh. Wait a minute, said someone, he said something about Unitarians. Oh. Ah, yes, it comes back now, he said Adlai Stevenson was a Unitarian. No, it wasn't meant as a joke exactly, just a kind of comment. Can any kind person tell me what he *did* say, and did I miss much?

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July 20. The review of N. F. Simpson's play, *One Way Pendulum* in today's *Listener* agrees with my view that the production last week on B.B.C. television was too hurried, and seemed to go on and on and just stop. Frederick Laws mentions that, in the published version of the play, readers are assured that there is a serious side to the play, which "the author can usually locate, but he covers himself and everybody else with muck and grease while he does it." It is comforting to know this; hitherto the only clue one had was the author's own description of the play as "an evening of high drung and slarrit," which is incomplete, to say the least.

RADEMON NON-SUBSCRIBING PRESBYTERIAN CHURCH

This Northern Ireland church, affiliated to the General Assembly, gives the impression of form allied to truth. This is what its founders no doubt intended.

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Send us photographs of the exterior or interior of your churches, or of anything connected with them.

The photographs, to be of general interest, must have artistic value. It is with this intention we hope to print them.

Tell other people of the beauty of your buildings.

VISITING BUDAPEST

By John Kielty

(The Rev. John Kielty, Secretary of the General Assembly, paid a visit to Budapest on his return from the Peace Conference in Prague.)

ON Saturday I flew to Budapest and was met by Dr. Joseph Ferencz and Deputy Bishop Petho, who were at our meetings in 1958, Dr. Imre Filip minister at Kohary Street Church and Dr. Eva Kiss, daughter of Bishop Kiss of Transylvania. After lunch at my hotel I went about forty miles to Magyarkut where in delightful country the Unitarians have their holiday centre, as one said "Our Hucklow". They have just extended it and I could have wished for more time to stay there for a rest. But after a barbecue meal and some good fellowship I went back to Budapest and supper on the Buda heights overlooking the city. By day or by night this is surely one of the most beautiful capital cities in Europe, I think it is the finest I have seen.

Next morning I went to Kohary Street and preached in Filep's Church to a congregation of well over a hundred. Mr. Gyorfy, M.C.O. student before the First World War, acted as my interpreter, and what excellent English he has. Then a car ride round followed by a real Hungarian family and friends gathering for lunch, and much talk to follow. In the evening I went along to the Mission House where a fine congregation of over two hundred had gathered to hear a lecture by a Roman Catholic professor whose mother is a Unitarian, on the Philosophy of Tagore. A young lady gave renderings from Tagore's poems in illustration. I spoke first for about fifteen minutes after a welcome by Bishop Petho, and again Mr. Gyorfy acted as interpreter. We ended with a word from the Bishop and the closing hymn and prayer.

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Then in the adjoining room we had light refreshments, and what excellent light, and other wines the Hungarians produce. The talk and good fellowship were heartwarming. I met such a lot of fine people, ministerial and lay, and was given many messages of goodwill to all Unitarians at home. I spoke again at the end and was finally thanked by Bishop Petho. Next morning I went out to one of the suburban churches and met the minister and his family and some of the officers of the church. We chatted about the work of building-up a church in these days and again I was struck by the similarity of the problems confronting us all in an age so much given over to material concerns.

As I left in a Czech plane for Frankfurt and Paris I waved to my friends and was glad I had been privileged to visit them and take the greetings of the Assembly, for clearly they were glad to see me and full of good-will towards us. They were eager, too, to learn about the Peace Assembly, for no Unitarians from Hungary had been able to attend. They are hoping to send four or five to the I.A.R.F. at Davos, and maybe that is all that funds will allow. There, too, finance is a problem as here. Clearly the loyalty of the ordinary members is a great thing to be prized and gives much encouragement to ministers. They, too, are short of recruits for the ministry, but are in good heart.

UNIQUE SOCIAL WORK IN SHEFFIELD

(Contributed)

ARISING out of the Townspeople's Meetings, organised by the minister of the Upper Chapel, Sheffield, the Rev. G. Stanley Whitby, as one way of marking the congregation's Tercentenary Year in 1960, a permanent Townspeople's Forum has developed, with Mr. Whitby in charge.

The first task of the forum this autumn, is to examine a scheme of Mr. Whitby's for a shopping precinct in Sheffield, and then to hand the job over for further examination to a Civic Society which Mr. Whitby is founding. If the Society finds in favour of the scheme, the forum will organise popular support, whilst the Society organises the technical support.

Civic Societies stem from the Civic Trust founded by Mr. Duncan Sandys, and they are concerned with developing aesthetic amenities in our towns and cities. The Sheffield Civic Society will have the active support of the Civic Trust from its inception. When the Society has dealt with the shopping precinct scheme, it will pass on to the consideration of other aesthetic amenities.

Sheffield, for its size, is possibly unique in that all its main shops are on one two-mile street, with short legs off, running right through the heart of the city. The idea is to eliminate all traffic from the shopping line, including the short streets off. This long line presents a splendid opportunity, because it can easily be fed by all kinds of traffic running along nearby parallel roads on either side of the shopping street; the motorist's task will also be much easier. Meanwhile John and Jane Citizen, and their children, will be able to enjoy the heart of their city in peace and tranquility; shoppers will be free to move about without anxiety, and the traders will benefit in consequence.

Where traffic once made life perilous and frayed nerves, there will be two miles of architectural gardens, including the short legs off, broken up into differently styled sections in order to avoid monotony. There will be pools, fountains, grass, paving, trees, shrubs, flowers, statuary, plenty of seats, open-air and glassed-over cafes, gardens where children can be left, partly glassed over, and supervised. The heart of the city will be a place to stay in and enjoy, instead of getting out of it as fast as possible, as at present; and folk will be able to talk to each other as persons, which they certainly cannot do now. In other words, the heart of the city will be a living heart, belonging to the people who live and work in the city, instead of their being thrust aside and out of it by a roaring and choking mass of insenate mechanism.

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The second task of the Townspeople's Forum, by no means unconnected with the first task, will be to work for a more integrated society. Not a classless society, but one in which classes do not matter, and in which people are seen and enjoyed as persons, irrespective of class, accent, background and income. In such a society all would feel that they belonged and could play their full part as individuals, persons and partners.

The sweeping and overall reforms brought about by the nineteenth century radicals have been climaxed by the 1944 Education Act, one of the finest and greatest achievements in our island's history. When the present bottleneck difficulties in education are overcome, there will be no possible justification for the rigid distinctions and separations of the old society. With near-equality of opportunity, functional inequalities will almost certainly increase. But people are not functions, they are persons; and personhood cuts right across all distinctions.

(continued on page 77)

THE SPIRIT OF PRAYER

O God of courage and comfort, we thank you for your ever-present help in the days of our need when for ourselves or for those we love we have looked to you for strength and have not been disappointed. We thank you for wise thoughts, moods of strength and patience discovered within ourselves; we thank you for words of comfort and light, for deeds of practical help and understanding, the gifts of others for our good.

Now in the fullness of spring and the hope of summer help us to realize anew the meaning of life in all the life we see. Help us to enjoy the fresh beauty of young life, to use well the years of fullness, to enjoy with thankfulness the gracious years of age. By your light eternal and in your ever-presence, help us to taste well every moment of our lives from our coming in unto our going out.

In the community of our dwelling help us to play some good and active part in caring for the old, visiting the lonely, comforting the sad, sustaining the young, in a spirit of gladness and thankfulness for the gifts which are ours to give. Preserve among us, O God, in our homes, our church, our city, that sense of family love and obligation which has so often been the best channel of divine companion, comfort and love.

as any minister knows at a death bed or when some very humble person displays Christlike qualities.

Industry and commerce are beginning to learn this lesson, but there is still a long way to go. The lesson will also have to be learnt by society in general if present tensions are not to increase to breaking point. Just as the tug-of-war between boss and trade union official is out of date, and co-operation has to take its place, so in society, exclusiveness, on either hand, is an anachronism. Of course, folk do not relish being told that they are anachronisms, but that does not alter the blunt fact. There is an unmistakable tide of desire to sweep away the artificial barriers that separate man from man, and the Townspeople's Forum intends to give expression to that tide and that desire.

BRITISH AND AMERICAN UNITARIANISM—A MUTUAL INTEREST

A. B. Downing

THERE have always been friendly contacts between Unitarians in Britain and America, but in the last year or two we have seen significant signs of increased participation by Americans in our Unitarian concerns over here, both at the official and the individual level. One young American minister, the Rev. Richard G. Kimball of New England, has just completed nearly 12 months' most popular and useful service at our Stockport Church; his fresh enthusiasm has been a great influence and help. An American minister, heavily subsidized by the American Unitarian-Universalist Association, is going to take charge of our Unitarian concerns in South Africa, thus relieving our very heavily strained resources. Another American minister has served in Australia, and future American settlements at our pulpits in Adelaide and Sydney are likely. It has been reported that an American minister may serve in the near future at our Hampstead Church. All this gives us very urgently needed help and those in the picture know that American assistance in our International Association is vital. One cannot help but predict that this trend will continue, especially when our ministerial strength in these islands is strained in every direction. American participation in our affairs is very welcome indeed to give us a shot in the arm, especially when it is of high quality as is usually the case. Our American friends have certain funds at their disposal, which we do not have, for world-wide Unitarian activity. The Unitarian trend in America is expansionist and it would surely be all to the good if it could flow in its effects in our direction.

At such a juncture one may properly plead for more interest to be shown by British Unitarians in our American counterpart. One easy way to do this is by subscribing, through The Inquirer Publishing Co. at 14 Gordon Square, W.C.1, to the *Unitarian Register and Universalist Leader*, which is the American monthly equivalent of our weekly *Inquirer*. Another way is to subscribe, through the Rev. E. Shirvell Price at 13 Shrewsbury Road, Bolton, Lancs., to *Faith and Freedom*, which keeps many of us in touch with current trends of Unitarian thought both here and in the U.S.A. Yet another way is to subscribe to the *Proceedings of the* (American) *Unitarian Historical Society*, which come out in an annual volume. The latter is always a handsome publication and naturally stresses these perspectives and assessments which are historical.

By arrangement with the Editor of these *Proceedings*, the Rev. David B. Parke, it is now possible for European Unitarians to obtain these annual volumes through me. The official subscription is two dollars p.a., which comes out roughly at 14s. 6d. at present rates. I cannot pretend to be an expert in currency transactions, but to meet postages and other official expenses I propose to charge 15s. to those who would like to receive the American *Proceedings*. Will those interested please get in touch with me, the Rev. A. B. Downing, at 12 Shanklin Drive, Leicester, England. What the business people call "firm inquiries" should be accompanied by a cheque made out to me personally for 15s. and I will then make the necessary arrangements.

MUSIC IN THE CHURCH

By Laurence J. Ling

4. *CHANTS*

NOT every church uses chants. Sometimes it is because as with the Scottish churches they have the alternative of metrical psalms (and how beautiful they are) and sometimes because there has been no tradition of singing anything other than hymns.

Where they are used it must be realised that there has to be a compromise. Unequal lines of words have to be fitted to equal music and this can cause great difficulty particularly where congregations are small and there is no choir.

The pointing in many of the chant books is often bad. One should, where possible, endeavour to put the emphasis on important words and break up the lines so that this can take place. In my own church we use a special chant book produced many decades ago and it has its snags, but by means of congregational practices from time to time there has been a marked improvement in the singing of chants and they are generally welcomed as a change from hymns.

As the words do not fit the music exactly as in a hymn, chants should as a rule be taken fairly slowly for nothing spoils the effect more than singers having to rush through the recitation part in order to get all the words in before the remainder of the chant.

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The choice of a chant often causes difficulty. In some churches the minister feels that this is his duty; in others the organist makes the choice and in other cases where "Orders of Worship" are used there is no choice at all. Whatever happens the same remarks apply as to hymns. No organist should be expected to play a chant without reading it through very carefully and finding out where the climax should come. He should, of course, be able to play the tune without looking at the music, for his attention has to be focused on the words. This is not easy to a beginner for one can easily get lost by continually looking from words to music and back again and nothing sounds worse than an organist having to rush to keep up with the congregation. Where churches are making a start with chants and with an organist feeling his way I would suggest that for the time being they chose three or four chants and keep to them until gradually they became perfect and the church capable of passing on to others.

As with hymn tunes, room must be made for chants by modern composers and where there is no chant tune book available I would suggest that manuscript copies be made of good chants for use by the organist and choir.

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Some congregations still like to sing as separate syllables the ending "ed". I feel this causes more complications in fitting the words to the music and unless the "ed" is normally pronounced (e.g. bless-ed) it should be avoided.

The gloria can often cause difficulty. In my church we sing:

> Glory be to God most high
> The Father everlasting
> As it was in the beginning, is now and ever shall be
> World without end, Amen.

Here I find the temptation of some to try to sing the first line "Glory BE to God most high" instead of "GLORY be to God most high". The last line also can cause trouble and I feel that nothing is worse than a long drawn-out "A—men". As there are six syllables in this line and six notes to the part of the chant it is better to give a note to each syllable viz: "World with out end A men".

To organists at churches where chants are not used I would like to suggest that they take their courage in both hands and try them. The words of the psalms and other passages from the Old Testament are full of messages for today and a chant, selected with care, can add much to the worship of our churches.

Next time I hope to deal with Anthems.

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Conformity and Non-Conformity

Sir: In his very excellent book "The Tyranny of the Majority", discussed in your editorial (29.7.61), Mr. E. W. Martin states that conformity is an *alternative* to anarchy and dictatorship.

As you write: There is probably as much conformity in the democracies as in the communist states", it is to be supposed that either you disagree with Mr. Martin concerning this statement, or that you are using the word conformity in quite a different and possibly narrower sense.

Edinburgh. Yours, T. G. M. Guise.

(No, conformity is regarded as much as a principle of salvation in contemporary democracies as in the dictatorships. As far as we understood Mr. Martin, he did not approve.—Ed.)

Hemingway

Sir: Dr. Goring's analysis of Reverence for Death made good reading. But before Hemingway makes swift transit to the pulping mill to become clean paper for the *Inquirer* or *News of the World* let us give tribute to the writer of "The Old Man and the Sea" a thin volume wherein the blood, toil, sweat and sandness of the deepsea fisherman is congealed into a remembered loveliness, most moving to such as love the sea, especially so if they know the vast deeps, the great fish that move even now in the womb from which we all came.

Curiously so Hemingway's photograph in his last years is precisely, beard, eyes, brow furrows, that Rembrandt would have painted as The Old Man of the Sea, had that painter known the ocean. All who love Moby Dick should read this.

Golders Green. Yours, Magnus Ratter.

Annual Meeting of the Ministerial Fellowship

Therapeutic Communities

Following Opening Devotions led by the Rev. L. O. Reed, the 62nd Annual Meeting of the Ministerial Fellowship was held on June 28th in Cross Street Chapel Committee Room, Manchester with the President, the Rev. Principal L. A. Garrard in the Chair, 37 members being in attendance. All stood in silence as a tribute to the memory of 5 deceased members. Three new members were then elected. The Annual Report and Statement of Accounts which revealed good and essential work done by the Fellowship was accepted. Indisposed and overseas members were remembered and to whom it was desired that Fraternal Greetings should be sent. The Rev. K. Twinn was duly elected President for 1961-62 and the existing officers—Secretary, the Rev. Albert Smith; Assistant-Secretary, the Rev. W. H. Cordell; Treasurer, the Rev. C. G. Bolam; Conference Secretary, the Rev. A. L. Finbow—were all re-elected. The Revs. B. L. Golland and G. L. Clarke were appointed to fill the two vacancies on the Committee. Two other major items of business were dealt with, namely the provision of a Retirement Grant to members upon ceasing from active ministerial service and a small increase as from 1962 in the annual subscription of active members. These were both unanimously agreed to.

Then followed the Address by the newly-elected President who, after confessing a pride in the honour bestowed upon him by his fellow-members, posed the question, "To whom do we address ourselves?" Even after twenty-five years in the ministry he was not quite certain of the correct answer considering the various differences in the make-up of our congregations and the demands of the present time. We had the reputation of being the "intellectual denomination" which could imply either praise or blame and whilst, in the past, the denomination had produced many leaders in community affairs from university founders to enlightened industrialists, this was not quite the case now. Then, also in the past, many ordinary members of our Churches knew what Unitarianism stood for, though sometimes in a negative sort of way. Of these there were fewer now. On the other hand, there are some who have thought and fought their way to us, perhaps through agnosticism, only to find our worship still bound to the thought-forms of 19th-century Unitarianism, and either leave us for the wilderness again or have to make some compromises with their own honesty of thought. Are we then to go on as before, hoping for the best, appealing merely to thinking people or addressing ourselves solely to Modern Youth or set about transforming our Assembly into the G.A. of Unitarian and Free Christian Therapeutic Communities? We ought to make up our minds.

It was a sincere and provocative address, timely and relevant, as the very interesting discussion which followed clearly revealed. Most members were facing and trying to deal with the same sort of difficulties as the President had referred to so that being brought out into the open in this particular way was a very good thing indeed. After being warmly thanked for his address, the President closed the meeting with the Benediction and the members made their way to a nearby cafe for the pre-arranged annual lunch together.

Lay of the Last Generation?

By V. Harvey

(The following poem with the accompanying glossary was sent to us after the publication of the article on Beatniks. Mr. Harvey is a young poet of reputation.)

And we will march to ban the bomb
But never brush our hair,
With Sal and Butch and Spike and Tom
The hell with every square!

We're with it man—for we're the most
We'll drag on for the kicks
We'll jive and brawl and neck and boast
Man! dig those crazy hicks!

For we don't go this mushy stuff,
For us we crave the beat
And you can blow that morals guff,
That whining Sunday bleat.

For we're the most—we're with it man!
A giggle—that's our life,
We'll grow our beards on dead beat pan
Man! dig that crazy wife!

We'll do a ton on souped up bike
And jive in coffee bars
We'll raise the loot from greasy "kike"
And meet the gang at Ma's.

We're with it man—for we're the most
We'll never feel the birch
No Jesus Christ—no Holy Ghost
Man! dig that crazy church!

Yes we will march to ban the bomb
But we're not shriven chicks
Not Sal not Butch not Spike not Tom—
We tag on for the kicks.

For we're the most—we're with it man
No need to sweat and slave
There ain't no God there ain't no plan
Man! dig that crazy grave!

Glossary

BEAT.—Beatnik way of life—a pseudo-philosophy involving a complete rejection of conformity. The finer emotions are considered non-existent, KICKS and GIGGLES being the sole purpose of existence. It is a type of abortive fatalism engendered by the threat of a third World War, now used by sensation-seekers. Beatnik is a ready-made label for those who don't belong.

CRAZY.—In this context, unacceptable, improbable, ridiculous, etc. Can be used to denote whole-heartedness: "to dig like crazy man" means to give wholehearted approval.

DEAD BEAT PAN.—PAN denotes face: DEAD BEAT—apathy, lack of expression.

DIG.—Consider, look at, understand, etc.

GIGGLE.—Anything which gives a KICK.

HICKS.—Country bumpkins.

KICKS.—Thrills, excitement—mostly manufactured—in this case the opportunity of mocking SQUARE marchers.

KIKE.—Jew.

MOST.—The greatest, unparalleled.

NECK.—Kiss, etc.

SOUPED UP.—Of machines stripped of all superfluous gear and tuned to the highest pitch. Comfort, economy, safety, etc., sacrificed to speed.

SQUARE.—Derogatory term for one unappreciative of the modern idiom and teenage way of life.

TON.—Hundred (M.P.H.).

WITH IT.—Quick on the up-take, up-to-date, worldly-wise, etc.

THE CALENDAR OF THE CHURCHES

SUNDAY, AUGUST 6, 1961

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Rev. J. H. Coram Davies
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. P. B. Godfrey
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Rev. Sidney Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30, Rev. James McClelland
BESELS GREEN, Old Meeting House, 11, Rev. W. M. Long
BILLINGHURST, Free Church, High Street, 11, Rev. R. Tayler
BIRKENHEAD, Unitarian Church, Clive Road, 6.30 (August 13), Rev. Maurice Johnson
BIRMINGHAM, Church of Messiah, Broad Street, 11, Mr. P. Spencer, 6.30, Rev. H. L. Short
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Rev. Joyce Hazlehurst
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Sherwell Price
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. Long
BOLTON, Walmsley, 3, and Hallwell Road, 6.30, Rev. Kenneth Wright
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. S. P. Whitehouse
BRADFORD, Broadway Avenue, 3.15, Mr. F. Bolt
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. Wm. Millar
BRIDPORT, Unitarian Chapel, 11, Vacancy
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Butler
BRISTOL, Oakfield Road, 11 and 6.30, Mr. R. L. Nicholson
BURY, Bank Street, 11, Rev. T. W. Roberts, 6.30, Mr. Ronald Jones
CAMBRIDGE, Memorial Church, Emmanuel Road, 11, Dr. E. A. Wrigley
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. T. J. Jones
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mr. John Pickston
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30 Rev. John M. Quirk
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. E. H. Shaw, 6.30, Supply
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. Winfield Brown
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
COVENTRY, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Morris
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
CROYDON, Unitarian and Free Christian Church, Friends Road, 11, Youth Service, 6.30, Miss L. M. Horsfield
DENTON, Wilton Street Chapel, 11 and 6.30
DERBY, Friar Gate, Unitarian Chapel, 6.30, Hymn Service
DITCHLING, Old Meeting House, 10.45, Mr. S. R. Martin
DONCASTER, Free Church, Hall Gate, 11 and 6.30, Rev. Alec L. Finbow
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Whiteman
DUBLIN, Stephen's Green West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. N. Kirkham
DURNFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Student
DUNDEE, Unitarian Church, 53, Constitution Road, 11, Rev. G. D. Foote
EDINBURGH, St. Mark's Church, Castle Terrace, 11, Rev. Bruce Findlow
EXETER, George's Meeting, South Street, 6.30, Rev. Dr. F. D. Meyer-Kluge
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, (next service August 20th)
GLOSSOP, Fitzalan Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cordell
GLOUCESTER, Barton Street, 3, Rev. James M. Quirk
GODDALMING, Meadrow Chapel (Farncombe), 6.30 (next Service September 3)
GUILDFORD, Ward Street Church, 11 (next Service September 3)
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. Glyn J. Price
HALIFAX, Northgate End, 6.30, Rev. Frank Walker
HARTINGTON, Free Christian Church, South Trefuse, 11, Rev. Denbigh Hilton, 6.30, Mrs. Muriel Hilton
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. Davies
HORSHAM, Worthing Road, 11, Rev. J. Martin Hall
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. Frank Walker
HULL, Unitarian Church, Park Street, 6.30, Supply (also 11, every 1st and 3rd Sunday)
HUNSLET, Unitarian Church, Joseph Street, Leeds (no Service)
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. E. Nuttall
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. John Hoskins
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Supply
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. A. B. Downing
LEWES, Westgate Chapel, 11, Rev. Basil Viney
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kemball
LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. C. A. Piper, 6.30, Dr. S. J. Kennett
LIVERPOOL, Bootle Free Church, 11, No Service
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Keir Murren
LIVERPOOL, Gateacre Chapel, 11, Supply
LIVERPOOL, Hamilton Road, Egerton, 3, Sunday School, 6.30, Mr. L. W. Garrett
LIVERPOOL, Hope Street, 6.30, Mr. F. D. Patterson
LIVERPOOL, Ullet Road, 11, Rev. G. I. Claxale
LONDON, Bell Street, Edgware Road, 6 (no Service during August)
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. John Wilson
LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. G. W. Pearson, 6.30, Rev. Graham Short
LONDON, Forest Gate, Upton Lane, 11, Rev. T. E. Dalton
LONDON, Golders Green, Hoop Lane, 6.30, Miss M. K. Garry
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service), Rev. R. E. Greenwood
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Maw
LONDON, Ilford High Road, 11, Supply, 6.30, Rev. T. L. Jones
LONDON, Islington, Upper Street, 6.30, Rev. A. V. Fox
LONDON, Kilburn Unitarian Church, Quex Road, 11 (closed for August)
LONDON, Lewisham Unitarian Church, High Street, 11, Mr. W. E. Reeve
LONDON, Mansford Street Church, Bethnal Green, 6.30, Mr. F. Want
LONDON, Richmond Free Church, Ormond Road, 11, Rev. R. H. Shaw
LONDON, Strand Unitarian Church, Essex Hall (opposite Law Courts), 6.30, Rev. Robert Tayler
LONDON, Stratford, West Ham Lane, Unitarian Church, 6.30, Rev. R. H. Barker
LONDON, Wandsworth Unitarian Church, East Hill, 11, Dr. Dorothy Tarrant. (No evening Service for Sunday in August)
LONDON, Welsh Unitarian Church at Hampstead, Rosslyn Hill, 2nd and 4th Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. R. E. Goddard
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. E. W. Deakin
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. Peter Jones
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Rev. Denbigh Hilton
MANCHESTER, Blackley Unitarian Chapel, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Mr. E. J. Cook, B.D.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Supply
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Donald Mills
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Supply
MANCHESTER, Pendleton Unitarian Church, Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Miss P. J. Humphery
MANCHESTER, Renshaw Street, Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Willbraham Road, Chorlton-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
MARPLE, Unitarian Hall, 31, Stockport Road, 11, each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. Lawrence Hallworth
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Mr. Bonar Eades
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 6, Rev. John Mather
NEWPORT, Isle of Wight, High Street, 6.30, Mr. Derek Stirman
NORTHAMPTON, Kettering Road, 11, Rev. H. L. Short
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. E. Penn
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Supply
OXFORD, Manchester College Chapel, 11.30, The Rev. the Principal
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30, Mr. H. Varley, 6, Rev. G. W. Pettis
PARK LANE CHAPEL, nr. Wigan, 11, Supply, 6.30, Rev. Gordon L. Clarke
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. Blackburn
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dumble
PORTSMOUTH, John Pound's Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John R. Sturges
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. L. Hall
RINGWOOD, Hants, The Meeting House, 11, Supply
RIVINGTON CHAPEL, nr. Horwich, Lancs., 3, Rev. R. I. Pritchard
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. Barr
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. Eric Phillips
SALE, Atkinson Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 7, Rev. G. W. Parkinson
SHEFFIELD, Attercliffe, 6.30 (no Services during August)
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Rev. P. Baker Morris
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Mr. Arnold Graves
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHREWSBURY, High Street, Unitarian, 6.30, Mr. G. J. Evans
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. Gordon L. Stuart
SOUTHAMPTON, Church of the Saviour, London Road, 11, Mr. R. Jenkinson
SOUTHEND-ON-SEA, Darnley Road, 6.30, No Service
SOUTHPORT, Unitarian Church, Portland Street, 11 and 6.30, Rev. M. Bonner
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30, Mr. D. L. Perry, 6.30, Mrs. Isherwood
ST. HELENS, Corporation Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams (also 11, Second Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
SWANSEA, Pennard Free Christian Meeting House, 11, Supply
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 6.30, Lay Preacher
TAUNTON, Mary St. Chapel, 11, Rev. Wm. Millar
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Dr. Dorothy Tarrant
TODMORDEN, Unitarian Church, 10.45 and 6, Mr. J. C. Turner
TORQUAY, Unity Church off The Terrace, 11, Rev. Charles Easton
TROWBRIDGE, Conigre Unitarian Church, 6, Rev. Sidney Spencer
WALLASEY, Memorial Church, Manor Road, 11, Supply, 6.30, Rev. E. H. Shaw
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School (service, 6.30, last Sunday in month)
WARRINGTON, Cairo Street, 10.30 and 6.30, Mr. L. Whittaker
WARWICK, Unitarian Chapel, High Street, 7, Rev. H. Maguire
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WEST BROMWICH, Lodge Road, 10.45, Children's Church, 6.30, Rev. R. J. Williamson
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Mr. E. E. Strachan
WILMSLOW, Dean Row, 10.45, Rev. Stanley R. Butler, Stud, 3, Rev. Stanley R. Butler
YORK, St. Saviourgate Chapel, 6.30, No Service

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ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
MELBOURNE, Unitarian Church, Cathedral Place, C.2, Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. Jones
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 132 Duke Street, Scarborough, West Australia
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.), S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Supply
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Supply, Manse Telephone LX 9329
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Supply. Meetings as advertised.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Leonard Mason
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. John H. Morgan
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 9.30 and 11, Rev. A. P. Hewitt

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 10.30, Children's Programme, 7, Mr. M. J. Wilde
WELLINGTON, Services suspended—Enquiries—Mrs. Wevell, Tel. 41-272

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CAPE TOWN, Hout Street, 11, Sunday School, 7, Service, Supply

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Dr. J. K. Wood

The Rev. A. B. Downing writes:—

A brief tribute recently appeared to the memory of the late Dr. J. K. Wood. May I add to it? His quiet, kindly, shambling figure is a precious memory to those of us especially who had anything to do with the Unitarian scene in Manchester. His contributions to our concerns, whether through his Lay Secretaryship at the College or in the District Association, was always unostentatious but, scientifically trained as he was, he contributed the maximum effect with an intelligent economy of fuss and effort. When he retired, College meetings for a long time never really seemed complete without that quiet voice and rosy complexion. He had a delightful hesitancy and shyness of manner, which seemed only to increase his benevolence though it never marred his efficiency. His professional life as a young man took him to Scotland and I remember hearing with some astonishment that before he returned to Manchester, where he was born, he had already given as much as 20 years' devoted service to the Scottish Unitarian Association. A convinced and self-giving Unitarian, it was not long before he was drawn into our high councils in Manchester. One could somehow take a pleasant Unitarian pride in his many virtues, his quiet popularity and his considerable scientific ability. When he taught science to the sixth form of the Manchester High School for Girls, long after his official retirement from the University Faculty of Technology, he must have been one of the oldest science teachers in any grammar school. The girls adored him and he was, I gather, a superb teacher. It was his valuable way of contributing to the national need, despite his age and not too good health, in the desperate shortage of science teachers. To our Unitarian cause he contributed indeed much in his quiet way and he has given us equally much to remember gratefully.

Jane McLachlan

The death of Jane McLachlan on July 19th following an operation from which she seemed to be making a steady recovery, came as a great shock to many of her friends in Liverpool and elsewhere. She belonged to an old Unitarian family associated with Hope Street Church and Ullet Road, and all her adult life was spent in the service of the faith. She worked for many years in the office of Alfred Holt & Co., until the care of her mother in old age became her chief concern. After her mother's death she took a special course in Domestic Science and was eventually appointed matron of the Unitarian College, Manchester. These years were extremely difficult for her as it was war time, but she fulfilled her duties with great efficiency, and had an unfailing care for the welfare of the students both as matron and friend.

After her marriage to the Principal, the Rev. Dr. H. McLachlan, she and he retired to her old home in Liverpool, and during these happy years they entered into the life of Ullet Road Church and all the activities of the district, which they supported with unwavering loyalty. And to the end she remained a member of the many committees.

Outwardly calm, unruffled and even placid, inwardly there burned a fire of love and loyalty which was never quenched.

The ancient Romans had a word they called "Pietas"; not Piety in the ordinary sense, but a combination of love and faithfulness to family ties, all bound up with reverence.

Even so, Jane McLachlan; a matriarchal kindliness and hospitality was hers; a readiness to meet good fortune with modesty, and ill fortune with fortitude.

At the funeral service in Ullet Road Church, conducted by the Rev. Basil Short and the Rev. Dr. Tindall, there would be many friends who would carry in unforgetting hearts, the sacred memory of a kind and devoted friend.

L.R.

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Change of Address

Rev. Allen Kirby, Minister of the Glasgow Unitarian Church, 53 Kelvinside Gardens, Glasgow, N.W. MARyhill 4966.

EDITED EXCERPTS
from the
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of the late
REV. WILFRED WADDINGTON
B.A., B.D.
London District Minister, 1950-1960
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